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THE TRAINING OF KNIGHTS AND LADIES IN MIDDLE ENGLISH NARRATIVE FICTION

BY

ETHEL CRATE

THESIS

FOR THE

DEGREE OF BACHELOR OF ARTS

IN

ENGLISH

COLLEGE OF LIBERAL ARTS AND SCIENCES

UNIVERSITY OF ILLINOIS

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THE TRAINING OF KNIGHTS AND LADIES IN MIDDLE ENGLISH NARRATIVE FICTION

TABLE OF CONTENTS

		Pages
I.	Chivalry	1-5
II.	The Training of Knights	5-30
	A. Matters of Action	6-21
	1. Infancy	6
	(a) Religion and courtesy	6
	(b) Games and sports	6
	2. Pagehood	6-13
	(a) Service	7-9
	(b) Courtesy	9
	(c) Out-door training	9-13
	3. Squirehood	13-21
	(a) Service to knights and ladies	13-16
	(b) Training continued in out-door sports, horsemanship, and chess	16-18
	(c) Courtesy, including religion	18-21
	B. Matters of Studies	21-30
	1. Education in the Feudal Castle	21-27
	(a) Reading and writing	22
	(b) Composing verses, telling stories	23
	(c) History	23
	(d) Law	24
	(e) Languages	24
	(f) Seven Liberal Arts	25-27
	2. Education in Monastic Schools and Abroad	27-30
III.	The Training of Ladies	30-43

Page

A. Matters of Service and Culture 31-40

1. Housework: sewing, weaving, embroiderying; baths, waiting on knights 31-34

2. Physicians 34-37

3. Chivalry: courtesy, religion, music 37-39

4. Sports and games 39

B. Matters of Study 40-43

1. Reading, writing, languages 40

2. Seven Liberal Arts 41,42

3. Convent training: handwork, letters 42

IV. Conclusion 43

Bibliography 44

List of Romances 44-46

I

Chivalry

The word 'chivalry' has many meanings. One of the most comprehensive definitions describes it as "a body of sentiment and practice of law and custom, which prevailed among the dominant classes in great part of Europe between the 11th and 16th centuries."[1] This institution was very complex and had no single origin. Much of it, however, was based upon the military and territorial system which gradually rose from the time of Charlemagne, when cavalry supplanted infantry in warfare and the feudal lords depended upon their freemen for supporters and defenders. In the beginning, a few poor nobles, who were probably oppressed by some stronger nobles and felt a desire to appease the general wretchedness and confusion of crime, misery, and massacre that the German invaders brought into the wrecks of Charlemagne's great empire,[2] leagued together for the purpose of redressing wrongs and defending the weak. Thus, the spirit of chivalry sprung forth from the seeds of noble indignation and charitable zeal. The movement spread from a simple engagement between a few generous, courageous men to the form of a great and powerful institution with certain sentiments and customs. As each knight had the right of creating others without limit, it became necessary that the new class of society should be distinguished by particular signs and symbols. By degrees, regulations were multiplied until a mass of their customs collected, formed the body of the knights'

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[2] James, History of Chivalry, ch.1, p.26.

[1] Cornish, Chivalry, ch.I, p.11.

ceremonial law. The knight was taught to think much of ceremony, whether it concerned daily social life, battle, or practices of knighthood. The usages and the honors naturally emphasized the distinction between noblemen and the rest of the world; chivalry applied mainly to gentlemen born, although it held up standards that affected the morals of all classes.[1] Knighthood was not hereditary, but as a matter of fact usually only those of the noble class ever received the training and experience necessary for winning the degree of knighthood and the subsequent privilege of leading a chivalric life. The fundamental ideas of this type of life were based upon three principal factors- God, the feudal lord, and the lady of the castle. In other words, the rules of service that determined the knight's action were imposed upon him by religion, military duty, and love.

The Catholic Church readily sanctioned the cause of chivalry and soon accepted and consecrated the military spirit to the service of religion. The Church not only sanctified chivalry with its blessings but bestowed certain virtues upon the knightly warrior- loyalty, moderation, and lastly courtesy, the highest mark of civilized chivalry. In a code of chivalry she set forth Ten Commandments which made it incumbent upon the knight to believe in the church, defend it, war against the infidel, love his country, perform his feudal duties, protect the weak, be brave and faithful, be generous, and ever stand by the Right and the Good.[2] The knight now had a definite aim and object, namely, to enlarge the Kingdom of God on earth; and he became the champion in the field to extend the knowledge that had before been imprisoned in the monasteries. In a period when mail-clad cavalry was in the ascendancy, it followed naturally that orders of soldier-clergy were formed to carry on war against theinfidels. The ideal knight, a figure of extraordinary strength and bravery, and a person of great devotion to God, country

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[1] This attitude is illustrated very pronouncedly in the last part of the prologue to the Frankelynes Tale in Canterbury Tales. The franklin, of middle class position, expresses his admiration for the courtly class and wishes that his son would emulate its manners and ideals.

[2] Gautier, Chivalry, ch.II, pp.23-26.

and king, became the crusader. Beginning with the 11th century, there came about that period called the heroic or golden age when the history of chivalry was bound up in the history of the Crusades. It must be admitted that not all knightly crusaders participated in the dangerous adventures in the Eastern lands because of religious fervor and honorable military prowess; many sought adventures to show their great valor, while others attempted to cancel indebtedness by plundering the East. Chronicles of the crusades give accounts of deeds of virtue, honor, and courtesy performed by the knight; there are also, recorded deeds of anger, cruelty, ferocity, and lack of faith.[1]

At the time when the crusades were helping to shape a new order of civilization, other influences were arising to assist in the growth of chivalry. Law, theology, and philosophy were re-modelled; music and poetry were re-invented under guidance of the Provençal schools of love and poetry; contact with the East internationalized ideas and customs and helped to alter the relations of social life. Chief among the influences that bore on the institution of chivalry was worship of women. This new element was among the causes that made men more gentle in manner, and ~~and~~ more temperate and considerate in act and speech; chivalry to women became a glorified virtue. This ideal was paramount in the second period of Chivalry, the age of courtesy, beginning with the 12th century. Knighthood that had previously devoted itself principally to religion, war, and feudal dependence, took on a romantic phase. Ideals and rules of chivalry became fixed and formal; the art of horsemanship and management of lance and sword were developed and settled; the simple, natural conditions of social life became modified and highly colored by set standards of gallantry, graces of society, and romantic adventures; and mock combats to prepare for warfare gradually took the form of a definite type of pastime, called a tournament.[2] Extravagance, conventionality, and artificiality became marked characteristics of the system.

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[1] Cornish, Chivalry, ch. II, pp. 23-24.
[2] Graves, History of Education, ch. VII.

The gradual decay of chivalry is a matter ~~equally~~ as complicated and difficult as the origin of chivalry. Both the introduction of new and foreign elements in war and society and the corruption produced within its own body caused the decline of chivalry. Love of riches, sensuality, and less respect for religious sentiment were a few of the internal diseases[1] that weakened the ideals of chivalry and discouraged the rigorous enactment of the old manliness. External disintegrating forces came in the employment of archery, artillery, and infantry which reduced heavily-mailed cavalry to an inferior position, and lessened the number and type of occasions for personal distinction. Chivalry gradually disappeared from war, to become noted only in the tournament; this, too, became more and more a form of amusement and display, and finally chivalry, with all its reality and prestige lost, deteriorated into pageantry.[2] Furthermore, with the centralization of military and governmental powers into the hands of sovereigns, the system of feudalism was broken down, and the independence and authority of knights were destroyed. By the 15th century paid soldiery took the place of knightly service, and only an artificial imitation of former ideas and customs remained to remind the world of the one-time glorious institution.

Chivalry as a system of moral and social laws of the noble and gentle class of Western Europe has passed away, but many of its ideals have lived on, and the Decalogue of Chivalry is still practiced in a modified form. To quote Gautier:

> "There are still in the world an immense number of fine souls- strong and upright souls- who hate all that is small and mean, who know and who practice all the delicate promptings of honour, and who prefer death to an unworthy action, or to a lie! That is what we owe to chivalry, that is what it has bequeathed to us." [3]

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[1] Gautier, Chivalry, ch. IV, pp.78,79.

[2] Cornish, Chivalry, ch. II, p.26.

[3] Gautier, Chivalry, ch. IV, p.83.

II

The Training of Knights

The dignity of knighthood was not hereditary, but only the sons of noblemen were qualified to take up the long and tedious education that led to admission to it. A very definite training was worked out for the preparation of young men in a system that expressed the views of life peculiar to feudalism and provided adequate performance of its duties. Knighthood of a complimentary or ceremonial type was often conferred at an early age in the case of those of royal birth; the strict rule of chivalry, however, was that the candidate for knighthood should pass through the various degrees of preparation and show by his accomplishments and by his attainments in the tournament or in the field of adventure and battle that he was worthy of knightly honors.

His training fell into three distinct periods: infancy, pagehood, and squirehood. He received such education either in his father's castle under a private tutor, or in another nobleman's castle. The manors of feudal chieftains of prestige, wealth, or fame, became the schools of chivalry, and noble youths whose parents were either dead, very poor, or of lesser rank, lived in the homes of neighboring barons and received instruction in all things necessary to courtly life. It often happened that a baron who was entirely capable of educating his own son, sent him away or engaged strange teachers in order that other points-of-view might be

gained. In addition to training (1) in the father's castle under private tutorship and (2) in neighboring manors, the noblemen, to a small extent, received education (3) in foreign universities and foreign lands, and (4) in monastic schools. It is the purpose of this thesis to show how each of these types of training for knighthood, is reflected in the narrative fiction of the time.

A. Matters of Action

1. Infancy

(a) Until they were seven years old the youths destined to arms were left to the care of women, either the mothers, nurses, or governesses.[1] During this period the first principles of religion and courtesy were taught them. Sir Triamour received an "excellent education in the castle of Sir Bernard, being instructed in all the arts of courtesy under the careful eye of his mother";[2] Ydain, Duchesse of Boulyon, "endoctryned her three sons in all good manners and honeste of life" in precepts of the following type:

(1) "Always above all give laude and glory to God in all your works; abide in fear and love of God.

(2) If ye be able and possible to, reedifie the churches of God and offre willingly your own bodies in sacrifice in susteyning the holy faythe Catholyke.

(3) Hold up noble and vertuous lineage." [3]

(b) The little men were by no means indifferent to games which are played with such enjoyment by children of to-day. House games, such as dice, backgammon, and chess were taught them at an early age; chief among the out-door exercises intended to develop the child physically, was horse-back riding. The future knight had to be skilled in horsemanship, and so before he was seven, he was given instructions and a spirited steed to practice them upon. Segramoure, the son of Emare, became very proficient:

"When the chylde was seven yer olde,
He was bothe wyse and bolde,
And welemade of flesh and bone;

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1 Cornish, Chivalry, ch. III, p.47; Gautier, Chivalry, ch.V, p.100; James, History of Chivalry, ch.II, p.32.

2 Sir Triamour, Ellis, p.497.

3 Knight of the Swanne, Thoms, vol. 3, p.146.

He was worthy unther wede (armour),
And ryght well kouthe prike a stede,
So curtays a chylde was none." [1]

2. Pagehood

At the age of seven the systematic education of the noble child commenced. This was the period when boys were sent to some nobleman or churchman to receive knightly training among the squires and pages who served him, or they were given into the hands of the chaplain, squire, seneschal, or private tutors engaged in the service of the boys' fathers. The houses of chancellors of kings were especially designated as schools of chivalry, for there it was a general custom for men to read and write, to talk Latin and French, and to assist in giving young nobles an honorable bringing-up and a considerable amount of learning.[2] Phillip, in the romance "Alisaunder of Macedonia," was fostered and brought up by Epanimondas, King of Thebes, a "king ryche that was chuse of the child."[3] The sons of knights who were thus placed in school either at home or in another gentleman's castle were during their apprenticeship known as pages or henchmen, and were under the orders of a squire.

(a) One division of the training taught the page may be designated as service. From their seventh to their fourteenth or fifteenth years, they lived much with the ladies of the family, who undertook to complete their knowledge of their duty to God and their lady, instilling in their youthful minds that refined but peculiar idea of love known in the days of chivalry. Thus, from the lady they acquired etiquette of honor and love. Their chief training came through the performance of personal duties for the lords and ladies, for service and obedience, the great ideals of knighthood, were best learned by actual service. Some of the

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[1] Emare, Ritson, Vol. 2, ll.733-738.

[2] Forewords, Furnivall, E.E.T.S., vol.5, p.6.

[3] Alisaunder of Macedonia, E.E.T.S., vol. 42, ex. ed.

specific items emphasized were carving, serving at table, pouring out the lord's drink, receiving and waiting on guests, and attending the lady at all times. The literature of the period is filled with pictures which show the page doing service that was always held as honorable, not degrading.[1] Of Tristrem, it is recorded:

"The meat he carveth well
The king before." [2]

The foundling Horn, at twelve years of age, became the personal servant of King Almair, and when

"On dais sat the king,
Horn did the wine-cup bring."[3]

Furthermore, it was a part of the young page's duty to entertain his lord and lady with music. As a matter of fact, troubadours and court minstrels furnished much of this type of amusement; still, it was necessary that the future knight learn music as one of his accomplishments. His music, consisted in playing instruments, especially the harp, or in singing. An account of King Alexander's elaborate court tells how

"At theo feste was trumpyng,
Pipyng, and eke toboryng (drums),
Sytolyng (a citole), and eke harpyng,
Enuf pleying, and eke syngyng,
Carolyng, and turneying,
Wrostlyng, and eke skirmyng." [4]

This description and others indicate that many musical instruments were used; in a number of instances, knights who had begun their musical training during pagehood became very versatile and skillful in their ability. Sir Degrevant was "greatly given to music, harpe, and psaltery, and gay gittern, and he had always the prize for playing on the rote and the lute, and for his sweet singing." [5]

Also, "Sir Orpheo most of onything
Lovede the gle of harpyng;
Himself lovede for to harpe,
And layde thereon his wittes scharpe;

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[1] Other quotations concerning service will be given in connection with other items of training, as many are usually listed together. Further quotations will, also, appear under division 1 of A.

[2] Sir Tristrem, Weston, l.l. 601 and 602.

[3] King Horn, Weston, l.l. 367-368.

[4] Kyng Alisaundre, Weber, vol. 1, l.l. 1040-1046.

[5] Sir Degrevant, Rickerts, p. 107.

He lerned so, ther non was
A better harper in no plas.
In the werld was never man born,
That onus Orpheo sat biforn,
And he myght of his harpyng her,
He shulde thinke that he wer
In one of the joys of paradys,
Suche joy and melody in his harpyng is." [1]

(b) A second line of training consisted in learning and practicing the rules of courtesy and nurture. By continually mingling with the guests and members of the knightly household, serving them in everyway, and listening to their conversations, the pages acquired that peculiar grace of manner which, under the name of courtesy, formed a principal perfection in the character of a true knight. Moral instruction came from the lips of all those who surrounded the young barons; in addition, a steward was usually provided to train the pages in polite manners. The Earl of Poitiers, in asking to have at his court his cousin's youngest son, Raymond, promised: "He shall be wel taught in curtesie and speche,
For suche doctrine shal hym lere to teche." [2]

Of Sir Triamore it is said:

"The chyld was taught great murteyre.
A master had him under his care,
And taught him curtesie." [3]

The Lord of Learne "had noe more children but one sonne,
He sett him to schoole to learn curtesie." [4]

When Robert the Devyll was "seven yere old or ther aboute, the duke his fader seynge and consyderynge his wicked condycyons, called hym and sayd unto hym thus, 'My sone, me thynke it necessary and time, for me to gete you a wyse scale mayster, to lerne vertues and doctrine, for ye be of age ynoughe'." [5]

(c) A great part of a boy's education was carried on out of doors. All sorts of gymnastic exercises and games were practiced, such as wrestling, running, fencing, boxing, climbing, swimming, jumping, tilting at the ring, shooting bows and arrows, and throwing spears. When one considers the fact that a knight had to

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[1] Sir Orfeo, Ritson, vol.3, ll.32-46.
[2] Romance of Partenay, E.E.T.S., vol. 37, ll. 76,77.
[3] Sir Triamore, in Bp. Percy's Folio Ms., vol. II, ll.466-468.
[4] Lord of Learne, in Bp. Percy's Folio Ms., vol. I, ll.3, 4.
[5] Robert The Deuyll, Thoms, vol. I, pp.9,10.

bear a great weight of armor for long periods of time and that he had to undergo strenuous hardships, it does not seem surprising that the principal part of a boy's youth was spent in developing a powerful body. If a boy could not undergo all this severe training, he usually gave up the idea of becoming a knight.[1] Sir Ipomydon was a knight who developed such remarkable skill that he excelled in all manly exercises; and

> "In all that contri was there none
> To hym myght caste the tree ne the stone." [2]

Gamelyn "won the ram and the ryng for the best wrestler that ever there came . . . He smot the wyket with his foot and brak away the pyn. . . He lay about him a pestle, and at another time with a cart staff," [3] all of which feats illustrated marvellous strength. Also, Richard Coeur de Lion by the time that

> "He was in his XVth yere,
> He was a man of grete powere.
> Dedes of armes he gaff hym to,
> As falleth for kynges and knythes to do.
> He wexyd so stronge and so wyght,
> Ayenst hym had no man no myght.
> In every stede (place) he toke honour,
> As a noble king and conqueror." 4

One of the chief items of out-door training was horsemanship, this being a continuation of a practice started in the children's earliest years. The greatest skill was developed in managing fiery horses and in performing wonderful feats of arms at the same time. Hunting and hawking were, also, taught as part of the training in horsemanship. The youths commenced to learn the elements of the chase at the age of seven. The course was divided into two parts, venery and falconry. The latter was quite a science of itself, for the lessons consisted in the study of how to fly, feed, call, and hold birds.[5] The squires who had charge of the pages were

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[1] Schultz, Das Höfische Leben, ch. II, p. 165.
[2] Ipomydon, Ellis, p. 248.
[3] Tale of Gamelyn, Rickerts, p. 89.
[4] Richard Coeur de Lion, Weber, vol. 2, ll. 242-250.
[5] Gautier, Chivalry, ch. V, pp.143-152.

required to "lerne them to ryde clenely and surely, to draw them also to justes, to lerne them were their harness, to have all curtesy in wordes, dedes, and degrees; moreover to teche them sondry languages and other lerninges vertuous, to harping, to pipe, sing, dance, and with other honest and temperate behaviour and patience; and to keep dayly and wekely with these children dew convenity, with corrections in theyre chambers." [1]

The above quotation and those which follow are illustrations of the many lines of training which the pages actively pursued under strict supervision.[2] The quotations present an astonishing homogeneity of impression in that the various items, enumerated under the heading, 'Matters of Action,' are treated of in quite an interchangeable way. It is recorded of Sir Tholomew, foster-father of Ipomydon:

"Tholomew a clerke he toke
. . . . . .
That taught him (Ipomydon) other dede.
Afterward to serve in halle,
Bothe to grete and to small;
Before the king mete to kerve,
Hye and lowe feyre to serve.
Both of hownde's and hawke's game
After he taught him, all and same,
In se, in feld, and eke in ryvere;
In wadde to chase the wild dere,
And in the feld to ryde a stede,
That all men had joy of his dede." [3]

In King Horn, the child is handed over to the steward:

"Stiwarde, tac thou here
My fundling for to lere
Of thine mestere,
Of wode and of ryvere,
Ant toggen of the harpe,
With his nayles sharpe;
And tech him alle the listes
That thou ever wystes;
Before me to kerven,
And of my coupe to serven;
Horn child thou understond,
Tech him of harpe and songe." [4]

King Huguell accepted Ponthus and thirteen other children, sons of barons, intending "to nourysh theym and teche." Ponthus was given into the care of the senechal.

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[1] Furnivall, Forewords, E.E.T.S., p .ii, 1867

[2] A good summary of the training during adolescence is given about the three children of Ydain in Knight of the Swanne, Thoms, vol. 3, p.147.

[3] Life of Ipomydon, Weber, vol.2, ll.253-266.

[4] King Horn, Ritson, vol. 2, ll.233-246.

"Herland, the seneschal, goerned Ponthus, and he lered hym all maner of disportes- hawkyng, huntyng, playng at the chess, daunsyng, and synghyng." [1] Ponthus, in performing his duties to his king "served the kyng of his capp" and sang "a song so goode and so swete a song that it was marvellous to her." [1]

Guy of Warwick was educated among the pages of Earl of Warwick. When he was cup-bearer,

"Gye had to maystr a knyght
Sye Harrawde of Ardune he hyght,
A nobull knyght and an hardye,
Full wel he taghte Gye". [2]

This knight who knew all the exercises of chivalry, taught him mysteries

"Of wood and river, and other game-
Of hawke, and hounde,
Of estrich-falcons of great mounde (size)". [3]

The training of Alexander was well provided for by a dozen masters as described in the following:

"Alisaundre wexeth child of mayn,
Maistres he hadde a dosayn:
Some him taughte for to gou;
That othir his clothis doth him on;
Theo thridde him taughte to play at bal;
Theo feorthe afatement (address) in halle;
The fyve him taught to skyrme (to fence) and ride,
And to demayne an horsis bridel." [4]

In a similar way, Charles the Great,

"whan he sones were of age for to ryde on horseback, after the guyse of Fraunce, he made them to bere armes and to juste for texcersyse, the (art of) warre whan it sholde be nede, and whan they dyd not that, he made them to hunt al manes wylde beestes, and dyd them to do other esbatements longyng to chyvalry contynually." [5]

Sir Degore[6] was raised by a hermit as the result of his being placed out in a forest when he was a baby. The hermit "taught him of clerke's lore", instructed him in religious duties and even in law and customs of chivalry; but the hermit was

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[1] King Ponthus and The Fair Sidone in M.L.A., vol. 12, pp.11-13.
[2] Guy of Warwick, E.E.T.S., vol. 2,ll. 233-246.
[3] Guy of Warwick, Ellis, p. 191.
[4] King Alexander, Weber, vol. 1,ll. 656-663.
[5] Charles the Great, E.E.T.S., vol. 19, p. 28. (Trans. from the Fr.Romance
[6] Sir Degore, Ellis, p. 571.

unable to teach him the exercises of chivalry from want of proper arms. [1]

3. Squirehood

(a) Feudal youths became squires at the age of fourteen or fifteen. Squirehood was a period resembling pagehood in that the youths continued their services in the household, at the table, etc.; the great points of difference that marked the promotion lay in the new duties of the youths. Their chief services, now, were to the knights who became their teachers. These services were not only military but also menial; ordinary servants usually assisted the squires, however, in performing the commoner duties. Each squire had to make the bed for his knight, help him to dress, sleep near him at night, groom his horse, accompany him in the tournament field or actual battle-field as shield-bearer, and be his messenger. He had to serve the knight in everything and in so doing learn the art of war. It was the squire's duty to see that all arms and accoutrements were in perfect condition, and that his knight was properly armed for the tourney or the battle; in the tournament he had to provide his knight with fresh lances, while in the battle he with another senior squire attended the knight, fighting at his side and supplying him with fresh arms or horses. Also, he was taught the use of swords, lances, shields, and armor, his practise usually being carried out on dummies.[2] It is said of Alexander that there was

"No balder child in londe,
Now con Alisaundre of skyrmyng,
And of stedes disraying,
And of sweordis turnyng,
Apon stede, apon justyyng,
And 'sailyng, of defendyng,
In grene wode of huntyng,
And of reveryng and of hawkyng (flying hawks on river fowl),
Of batail (boating), and of al thyng." [3]

Raymond, the squire of the Earl of Poitiers, always accompanied his master:

"Besides hym rode Raymounde gentillye
Uppon a coursere he, beryng ful wel,

---

[1] Sir Degore, Ellis, p. 571
[2] Schultz, Das Höfische Leben, ch. II, p. 166.
[3] King Alisaundre, Weber, v. I, ll. 671-679.

The swerd of thys noble erle and man."[1]

Guy of Warwick "with a swyrde cowde well pleye
And pryck a stede in a weye." [2]

William of Palerne was an admirable squire, for

"There is no great prince
When William sits on his horse
Shield on his neck, lance on his fist,
Can be of such firece appearance.
. . . . . .
When he (Emperor) goes out for amusement,
He always takes William with him
And in great affairs, or in case of need." [3]

Octouian Imperator by the time he was

" . . . . . fyftene wynter eld,
Stowthyche to bere spere and sheed,
In feld to fyght." [4]

Chaucer's Maunciple described Phebus as being the best archer:

"And many another noble worthy dede
He with his bowe wroghte, as men may rede." [5]

A last quotation to illustrate this matter of service as applied especially to arms concerns Bevis of Hampton who, at the age of fifteen, became a chamberlain to King Ermyn:

"Beves, whill thou arte swayn,
Thou shalte be my chamberlayn,
And whan thou arte dubbyd knyght,
Thou shalte bere my baner in fyght." [6]

In like manner, the instances dealing with service in the castle are very numerous. A picture in detail is given of the Squire of Low Degree, performing his duties:

"And forth he went, at the last,
To do hys office in the hall,
Among the lordes both great and small.
He toke a white yeard in his hande

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[1] Romans of Partenay, E.E.T.S., v. 37, ll. 131-134.
[2] Guy of Warwick, E.E.T.S., v. 16, ll. 137, 138.
[3] William of Palerne, E.E.T.S., v. 14, ll. 506-570; 524-526.
[4] Octouian Imperator, Weber, v. 3, ll. 656, 657.
[5] Maunciple's Tale, Chaucer, ll. 111, 112.
[6] Bevis of Hamptoun, E.E.T.S., v. 23, ll. 571-574.

Before they kynge than gone he stande,
And sone he sat hym on his knee,
And served the kynge ryght royally,
With deynty meates that were dere." etc.[1]

An indication of the duration of squirehood is given in the same romance:

"He served the kyng, her father dere,
Fully the tyme of seven yere;
For he was marshall of his hall." [2]

Among other services required of the squires was that of waiting on the ladies in a castle. They served them at table or in bower, walked with them, and rode hunting with them, maintaining with them a constant, intimate companionship, which frequently led to scandal and sometimes to marriage. Ipomydon asked of Calabre:

"That I myght dwelle with you to yere,
Of your norture for to lere.
. . . . . .
Your norture and your servyse
Ys holden of so grete empryse,
I pray you that I may dwell here
Somme of your seruyse for to lere." [3]

Guy was directed to wait upon Felice:

"The erle badde hym go to chamber stylle
And serve hys doghtur at hur wylle.
. . . . . .
Gye entendyd all that daye,
To serve that lady to hur paye,
Weel hur servyd yonge syr gye." [4]

Musical training was especially dwelt upon in this period, for one of the squire's duties was to make music for the ladies. Chaucer's Maunciple, in describing the graces of Phebus, told how

"Pleyn he coude on every minstralcye
And singen, that it was a melodye
To heren of his clere vois the soun." [5]

The Frankelyn enumerated the many accomplishments of Aurelius, the knight who loved Dorigen,:

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[1] Squyre of Low Degre, Ritson, v.3,ll. 5-7.
[2] Ibid,ll. 310-317.
[3] Ipomydon, Weber, v.2, ll. 271-278.
[4] Guy of Warwick, E.E.T.S., v.16, ll.157,158; 177-179.
[5] Tale of the Maunciple, Canterbury Tales, ll.113-115.

"He singeth, daunceth, passinge any man
That is, or was, sith the world began.
. . . . . .
Of swich matere made he manye layes,
Songs, compleintes, roundels, virelayes,
How that he dorste not his sorwe telle." [1]

Robant, the true, taught Tristrem "every song, old and new." [2] Tristrem, also, played musical instruments very skillfully:

"Strange to their ears his lais,
. . . . . .
His harp, and his lute always
All filled them with amaze." [3]

Perhaps, one of the best descriptions of a squire ever written is found in the Prologue to the Canterbury Tales:

"At twenty year he was of euene lengthe,
And wonderly deliver, and greet of strengthe.
And he had been somtyme in chivachye,
In Flaundres, in Artoys, and Picardye,
And born him wel, as of so litel space,
In hope to stonden in his lady grace.
Embrouded was he, as it were a mede
Al ful of fresshe floures, whyte and rede.
Singinge he was, or floytynge, al the day,
He was as fresh as is the month of may.
Wel coude he sitte on hors, and faire ryde.
Juste and eek daunce, and wel purtreye and wryte.
So hote he lovede, that by nighterdale
He sleep namore thon dooth a nightingale.
Curteys he was, lowly, and servisable,
And carf biforn his father at the table."[4]

(b) As before indicated, the squires continued their training in various activities, the elementary principles of which they had learned in early youth. This meant that all out-door games and horsemanship were practiced more diligently. Of Sir Thopas who was considered to have had a well-rounded system of training, Chaucer wrote:

"He coude hunte at wilde deer,
And ryde an hauking far riveer,
With grey goshauk on honde;
Ther-to he was a good archer,

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[1] "Frankelyns Tale", Canterbury Tales, ll. 201-202; 218-220.
[2] Tristrem, Weston, l. 290.
[3] Ibid, ll.1222-1226.
[4] Prologue to Canterbury Tales, ll. 82-100.

Of wrasling was there noon his peer
Ther any ram shal stonde." [1]

Tristrem was fond of out-door sports as shown by the following quotation:

"The chase he followed long,
And to such skill he drew,
I ween, that thus
Of venerie, he knew
More than Manerius." [2]

Tristrem said of his father:

"My father dwells forlorn,
Rohant, by name is he,
Right skilful on the horn,
And king of venerie
In all men's thought." [3]

Octouian Imperator said of himself concerning his knowledge of horsemanship:

"Ther ys Cristen neyther Jew
That can me teche." [4]

This was no vain boast; for his skill was unequalled:

"For to blere(blind) the Soudanes ye
Queynte lesynges he gan to lye,
And seyde he hadde lerned marchalsye (horsemanship)
Both fer and neygh;
In ynde, Europe, Aufryke, and Asye,
Ther nas noon so sleygh." [5]

Of the in-door games chess was perhaps the game of greatest importance during the times of chivalry. The youth learned it at an early age, developed great skill in this accomplishment during pagehood and squirehood, and then played it as one of his chief sources of amusement when he became a knight. Horne child learned

"To harp wele, and play at ches,
And al gamen that used is,
And mo was in that tide." [6]

While the Persians were approaching Alexander's army:

"Alisaundre sat in a samyt (rich silk)
And pleied at ches in his delyt." [7]

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[1] Sir Thopas, Canterbury Tales, ll. 1926-1931.
[2] Sir Tristrem, Weston, ll. 293-296.
[3] Ibid, ll. 532-536.
[4] Octouian Imperator, Weber, v.3, ll. 1395-1396.
[5] Ibid, ll. 1387-1392.
[6] Horne Childe and Maiden Rimnild, Ritson, v.2, ll.43-45.
[7] King Alisaundre, v. 1, ll. 3132-3134; 2095-2097.

Later, when Demosthenes brought a message of the Athenian's submission:

"Ther Alisaundre y-logged was.
He sat, a pleyghed at the chesse,
With a griffoun (Greek) of hethenesse." [1]

King Richard, also, was skilled in the game, and when

"The Earl of Richmond with him playd,
Richard won all that he layd."[2]

(c) The matter of courtesy was emphasized equally as much in the squire's training as in that of the page. In fact, it was of more importance, because of the squire's very intimate association with and service to his lord and lady. During this period he practiced most assiduously the rules of courtesy instilled in him during his early youth; for it was held that courtesy was the mark of the true knight. This idea is shown especially in Chaucer's picture of a perfect knight:

"That fro the tyme that he first began
To ryden out, he loved chivalrye,
Trouthe and honour, fredom and curteisye." [3]

Courtesy was a term that included not only manners and deportment but religious ideals[4] and knightly qualities such as honor, truth, faith, humbleness, and gentility. Chaucer's Maunciple said of Phebus:

"He was therwith fulfil'd of gentillesse,
Of honour, and of parfit worthinesse." [5]

Sir Tristrem was taught

"The laws of right and wrong,
And wise saws not a few." [6]

It is interesting to note that virtuous, knightly qualities were supposed to exist only among the courtly classes. Even though a man's identity was hidden, observation of his actions and his accomplishments would proclaim his knightly

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[1] King Alisaundre, Weber, v.1, ll.2095-97; 3132-34.

[2] Richard Couer de Lion, Weber, v.2, ll.2173-74.

[3] Prologue to Canterbury Tales, ll.44-46.

[4] See (a) The Book of the Knight of La Tour-Landry, E.E.T.S., v.15. This book is made up of advice and admonitions about morals, religion, and knightly qualities as stated by the Knight of La Tour-Landry for the bringing up of his children. (b) Melusine, E.E.T.S., v.32, ex.ed., p.190, an itemized list of moral and religious precepts given by Melusine to her sons.

[5] Maunciple's Tales, Canterbury Tales, l.123,124. [6] Sir Tristrem, Weston, l.291, 292.

classification of he belonged to such. Ipomydon chose to serve the heiress of Calabria with identity hidden. His grace and address were strong presumptions in favor of his nobility, and Calabre decided that if he were an expert huntsman, he must be well-born. Therefore, she planned a hunt and after secretly watching Ipomydon's actions,"Of hyntyng she wist he cowde jnoughe,
And thoght in hyr herte than
That he was come of gentillman." [1]

Also, the opinion was held that knightly virtues and graces were born in the blood, and whether or not a youth was given training, his courtly characteristics would come out. William of Palerne, who was raised by a cowherd, was taken into court to wait upon Melior, the daughter of the Emperor of Rome. In a very short time

"Very excellantly he demeans himself,
Like, indeed, a man who had never been
Nourished in court or household,
But nature also proves him.
. . . . . .
Ye have long ago heard say
That the bird of gentle breed
Learns even by himself
Without correction from another." [2]

Tom a Lincolne, the Red Rose Knight, was brought up under shepherd's training. But, yet, he was sharp-witted, active, and of invincible courage; his

"mind was superior, aiming at state and majesty, and he bore in his breast the princely thoughts of his father." [3]

The mother of Sir Percyvelle of Galles, not wishing to have her son learn the science of arms, took him to live in the woods. But when the child was about fourteen, he captured and mastered a wild horse. Then when

"Horse she saw him homeward bring;
And she wist well by that thing,
What is in-born out will spring
Spite of wiles she sought." [4]

Florentine who was raised as a butcher's son, proved his noble birth by his predi-

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[1] Ipomydon, Weber, v.2, ll. 408-410.
[2] William of Palerne, E.E.T.S., v.14, ll.467-470; 484-487.
[3] History of Tom a Lincolne, Thoms, v.2, p.242.
[4] Sir Percyvelle of Galles, Weston, ll. 353-56.

lection for hawks and horses.

"Tho seyde that chyld Florentyn,
'God wold that sparhauk were myn!'" [1]

The child's great desires were satisfied when a squire traded him a falcon for two oxen.

Since religion was a fundamental part of the institution of knighthood, religious ceremonies were strictly and faithfully observed, both in the privacy of the knight's every-day life and in public gatherings of noblemen. Sir Degrevant

"always went first to Mass, with good intent," [2] and then began his daily round of hunting etc. Of Ponthus, the youth reared in the court of King Huguell, there was "myche worship thrughoute all Bretyn of his grete beautie, governaunce, and curtesie. And above all thing he loved God and the cherche, and his ocupacion in the morowe was to wesch his handes, to say his prayers, and to her his mess full devoutedly, and wold neuer ete ne drynke unto the tyme that he had his prayers all said." [3]

If a noble squire conducted himself well during the period of training, his lord bestowed the honor of knight-hood upon him when he was twenty-one in a very impressive ceremony.[4] Sometimes, in recognition of some great feat or some display of unusual courage, the squire was made a knight on the battle field; this often happened before he was twenty-one. The times chosen for conferring knighthood were generally either those of great tournaments, or on days consecrated by the church. The squire prepared for the ceremony by prayer, fasting, and confession; after receiving the communion at Mass, he took the solemn vow, "to defend the Church, to attack the wicked, to respect the priesthood, to protect women and the poor, to preserve the country in tranquillity and to shed his blood, even to its last drop in behalf of his brethren." [5]

While giving him a slight blow on his neck with his sword, his master pronounced him a knight in the name of God and St. George, the patron of chivalry.

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[1] This reference was lost and could not be found again.
[2] Sir Degrevant, Rickert's, Romances in Prose, p. 107.
[3] King Ponthus and The Fair Sidone, M. L. A., v.12, p.11.
[4] A treatment of the ceremony is found innumerable times in the literature. For a few instances, see Melusine, E.E.T.S, v.32, ex.ed.p.19; King Horn, Weston, p.97; King Ponthus and the Fair Sidone, M.L.A., v.12, p.13; Bevis of Hampton, E.E.TS. / p.45.
[5] McCormick, History of Education, ch.XI, p.106.

B. Matters of Studies

The common opinion concerning the scientific and literary knowledge of a knight, is that a state of ignorance generally existed. Unquestionably this was true of a certain number of knights; the majority, however, received some fundamental instruction. At a time when most of the villages boasted small schoolhouses where middle class children were taught,[1] it seems unreasonable to suppose that feudal youths were permitted to grow up ignorant.[2] The story of George A. Green, placed supposedly in Richard I's time, describes a young middle-class fellow who was trained in the school of Wakefield to read and to write.[3] The number of times that the matter of a literary education is referred to in the literature, leads to the conclusion that while a certain number of young men were ignorant of letters, the greater number of youths were sufficiently educated to be able to read and to write.

1. Education in the Feudal Castle

Secular lords who received boys into their feudal castles were not entirely negligent of literature. Special tutors or unbeneficed clerks were taken into the services of a lord for the purpose of instructing the youths; often a mother or the lady of a castle taught a boy his letters in addition to various other items relating peculiarly to chivalry. To read and write were part of a knight's accomplishments. "Books were rare and expensive; but the growth of a manuscript literature of a popular kind is some proof of a reading public. School teaching was oral, and the only book possessed by the scholar was his copy of the lesson written by his own hand." [4] The children were first taught to write on wax tablets with a 'stylus'; then when they had acquired a certain degree of perfection, they were permitted to write upon the expensive parchment.[5]

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[1] Leach, Schools of Mediaeval England, ch. VII, p. 115.
[2] Gautier, Chivalry, ch. V., p.123.
[3] George A. Green, Thoms, v. 2, p. 163.
[4] Cornish, Chivalry, ch. III., pp. 63-64.
[5] Gautier, Chivalry, ch. V., p.122.

(a) This matter of reading and writing is referred to several times in the literature. Ipomydon was placed in the hands of a foster-father of distinguished merit:

"Tholomew, a clerk, he take,
That taught the child upon the boke,
Both to synge and to rede." [1]

The son of the Lord of Learne after studying in school (presumably a school in a feudal castle) for awhile, left the place, returned to his father, and told him he knew his native tongue very well. Furthermore, he added:

"The booke is not in all Scottlande
But I can reade it before your eye." [2]

Sir Tristrem's early education, also, concerned books:

"The child of scholar's lore,
Learneth full speedily,
By books he setteth store,
And studieth readily." [3]

When Florice was seven years old, the king provided that

"His son were sette to lore
On the book letters to know,
As men done, bothe hye and lowe." [4]

The mother, also, said to her son:

"Faire sone, she seide, thou shalt lerne,
So that thou do full yerne." [5]

The child Florice, who loved his little companion, Blaunchefleur, asked to have her in school with him, and as a result:

"To scoole they were put;
Both they were good of wytte.
.....
When they had V yere to scoole goone,
So wel they had lerned thoo,
Inowgh they couth of latyn,
And wel wryte on parchemyne." [6]

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[1] Ipomydon, Weber, v.2, ll. 53-55.
[2] Lord of Learne, in Bp.Percy's Folio Ms., v. I, ll.35, 36; ll.13, 14.
[3] Sir Tristrem, Weston, ll. 278-280.
[4] Florice and Blaunchefleur, E.E.T.S., v. 37, ll. 11-12.
[5] Ibid, same page.
[6] Ibid, ll.25-34.

Afterwards, the queen suggested that Florice be sent away to his Aunt at Mountargis in order to separate him from Blaunchefleur:

"His aunt set him to lore
Ther as other children ware,
Both maydons and grome (man)
To lerne mony theder coome." [1]

Chaucer's Squire "coude songes make and well endyte,
Juste and eek daunce, and well purtreye and wryte." [2]

(b) This last quotation suggests another matter of importance in the young nobleman's education, namely, to memorize stories and to learn how to compose verses for the entertainment of his lady. It is said of the knight in the Maunciple's Tale:

"Of swich matere made he manye layes,
Songes, compleints, roundels, virelayes." [3]

Rauf Coilyear, while visiting in the castle of King Charles, entertained the company: "Quhen thay had maid thame eis, the coilyear told
Mony sindrie tailles efter Suppair." [4]

Likewise, Sir Eger entertained with reading:

"Into a window Sir Eger yeede,
Books of Romans for to reede,
That all the court might him heare." [5]

(c) Learning by heart formed a principal part of education; manuals of history, heraldry, and grammar were subjects frequently committed to memory. Moreover, all young people studied a common manual of good manners which was a Latin treatise translated into French and English.[6] The importance of history may be observed from the following quotation which emphasizes in particular the necessity for those of 'high degre' to know the subject:

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[1] Florice and Blaunchefleur, E.E.T.S., v. 37, ll. 109-112.
[2] Prologue to Canterbury Tales, ll. 95, 96.
[3] Frankeleynes Tale, Canterbury Tales, ll. 218, 219.
[4] The Taill of Rauf Coilyear, S.T.S., v. III, p. 89.
[5] Sir Eger, Sir Grahame, and Sir Gray-Steel, in Bp. Percy's Folio Ms., v.1, /ll.627-29.
[6] Cornish, Chivalry, ch. III, p. 64.

"Hit well belongeth to tho of goodnesse
Strongly to enquere histories expresse,
Which that of longe tyme makith memorie;
Moch more is if he be of high degre." [1]

(d) If a boy were the eldest in the family and were to become a 'Landesfürsten', it was necessary that he learn something of law and the language of law. If such training could not be obtained in the feudal schools, the parents often sent boys with tutors to famous scholars for special instruction.[2] It is said of the Earl of Poitiers that he knew civil law.[3] William of Palerne, the son of King Embrons, was provided with instructors for this purpose when he was only four years old:

"But the queen very especially
Has entrusted him to two ladies
Whom she brought from her own country.
To these she entrusts him to keep him,
To shew and instruct him in law,
As one ought to teach a king's son." [4]

(e) It was quite common for knights to know more than one language. Schultz, writing from the continental point of view, points out that as early as the 12th century, French teachers were engaged to instruct young men.[5] Since feudal lords constantly travelled abroad, it was necessary that they be able to speak other languages. French was for some centuries after the Norman Conquest the common court language, and was a subject of teaching. Latin was commonly studied by clerks, but only to a little extent by nobleman. In the 'Romance of Arthur and Merlin' the comment is made:

"Childer that ben to boke y-set
In age hem is miche to bett;
For they no witen and se
Miche ofgode privete
Hem to kepe and to ware
Fram sinne and fram care,
And wele y-sen, yif thai willen
That them ne tharf neuer spillen;

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[1] Prologue of Romance of Partenay, E.E.T.S., v. 37, ll. 109-112.
[2] Schultz, Das Höfische Leben, ch. II, p. 161.
[3] Romans of Portenay, E.E.T.S., v. 37, l.8.
[4] William of Palerne, E.E.T.S., v. 14, ll. 38-46.
[5] Schultz, Das Höfische Leben, ch. II, p. 157. Also, see Chivalry, Gautier, ch. V., p. 125.

Auauntages thai hauen thare,
Freynsch and Latyn eueraywhare." [1]

Latin was one of the studies of Florice and Blaunchefleur.[2] Sometimes, young noblemen were sent into foreign lands especially to learn languages. The Lord of Learne said to his son:

"Thou shalt go into ffrance, my child,
To learne the speeches of all strange lands."[3]

(f) In the period of the middle ages just previous to and coincident with the rise of universities, the so-called 'Seuen Liberal Arts' came to form an important place in the curriculum of studies in monastic schools. These studies which formed the elements of a liberal education consisted of the Trivium,- grammar, dialectic, and rhetoric, and the Quadrivium or the mathematical subjects,- astronomy, arithmetic, geometry, and music. Grammar included a study of the elements of language and Latin; one of the most popular text books of grammar was that of Donatus. Dialectic concerned the art of reasoning and logic; rhetoric embraced the art of expression or oratory, later embracing history and law. Arithmetic dealt with the qualities of numbers and operations; music included singing, notation, and the theory and history of music; geometry, the study of geography and Euclid; astronomy, the computation of the Church calendar, which was associated to some degree with astrology and higher mathematics.[4]

The 'Seuen Liberal Arts' formed a group of studies that concerned clerks and monks in particular. Clergy and special tutors, however, sometimes taught the rudiments of the sciences to young noblemen. Of the dozen masters whom Alexander had,

"The seve then maister taught him pars,
The wit of the sevven ars:
Aristotel was on thereof." [5]

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[1] Arthour and Merlin,
[2] See page 21, quotation from Florice and Blaunchefleur.
[3] Lord of Learne, Bp. Percy's Folio, Ms., v. 1, ll. 39, 40.
[4] This enumeration and explanation is taken from McCormick's History of Education, ch. XI, pp. 101-102.
[5] Kyng Alisaunder, Weber, v. I, ll. 664-666.

Charles the Great" in the tyme of Infancye he maad scyence to be taught to hys sones and doughters, and after whan they knewe their bylene (Bible) he made them to studye in the seuen arts lyberal." [1] Also, Blanchardyn, the son of the King of Friesland, was provided with tutors:

"Theune whan he came atte thyssue of his childhoode, he was take for to be endoctryned in lytterature and in good maners to a clerk the which wythin short tyme made hym expert and able in many and dyvers sciences, that is to wyte, in gramaryce, logyke, and philosophie." [2]

Octouian Imperator

"Tho he was passed yeres fyve
He was y-sette
To lerne gramer that wyll dyscryve
The Donet." [3]

The most elaborate account concerning this matter of education in the Seven Liberal Arts, is found in the romance, 'Proces of the Seuyn Sages.' Florentin, son of Diocletian, appears to have been a child whose ability to learn was remarkable.

"When he was seuyn winter alde,
Of speche and boarding (jesting) was he balde."
. . . . . .
"It was nothing that he lufed mare,
Therfore he wold him set to lare;
And sone he gert byforn hym come
Seuyn masters that war in Rome." [4]

Diocletian asked of the seven wise masters:

"My son I wil ye haue farthi,
To mak him cunnand in clergy (learning);
And I will that ye teche him euyn /The sutelté of science seuyn.
And all yowr wisdom and yowr wit,
Mi wil es, that ye teche him it." [5]

A special building was erected outside Rome in order that no disturbances should interfere with the boy's work. The edifice consisted of seven chambers, each with a special painting for the arts:

"Therinne was paint, of Donet thre pars,
And eke alle the seuen ars.
The first so was grammarie,
Musike, and astronomie,

---

[1] Charles the Great, E.E.T.S., v. 19, p.28.
[2] Blanchardyn and Eglantine, E.E.T.S., v. 10, p.13.
[3] Octouian Imperator, Weber, v. 3,ll. 627-630.
[4] Proces of The Seuyn Sages, Weber, v. 3,ll.23, 24; 31-34.
[5] Ibid,ll. 45-50.

Geometrie, and arsmetrike,
Rettoricke, and ek fisike.
The segh (seat) was in the halle
The ars to biheeden alle.
Whan O maistre him let, another him tok;
He was ever upon his bok,
And to his lore tok gret kepe,
But whan he ete, other he slepe.
The ferth yer, hit was no dout,
With his maistre began to despout;
The fifte ye(r) he gan argument
Of the sterre, and of the firmanent.
. . . . . .
The seuende yer so tok he on,
He passede his maistres euerichon." [1]

This young nobleman seems to have gone deeply and earnestly into the study of the 'arts'. In many cases, however, the study was superficial and corrupt.[2] Astronomy became confounded with astrology and necromancy or magic which were used in interpreting fates, in predicting prophecies, and even for fighting battles. Alexander's fabulous parentage was brought about by Nectanabus, a necromantic king.

"Barounes weare whilem wys and gode,
That this ars wel understode. (Science of signs of zodiac)
Ac on ther was, Neptanamous,
Wis in this ars, and malicious.
Whan kyng, other earl, came on him to weorre,
Quyk he loked in the stearre;
Of wax made him popetis (wax images)
And made heom fyghte with battles." [3]

The Earl of Poitiers

"Wel cowde astronemie,
. . . . . .
Neuer better astronomian might be."[4]

This knight once beheld a certain star in the sky, and by his knowledge of astronomy read in it a prediction of his own death.[5]

2. Education in Monastic Schools and Abroad

Insofar as the romances are concerned, there is very little to indicate that those of the knightly class attended monastic schools or went to foreign lands

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[1] Proces of The Seuyn Sages, Weber, v. 3, ll. 181-220.
[2] Such is the opinion set forth by Schultz, Chivalry, ch. V, pp.125-126.
[3] Kyng Alisaunder, Weber, v. I, ll. 71-78.
[4] Romans of Partenay, E.E.T.S., v. 37, ll. 6, 7.
[5] Ibid, p. 14

for the purpose of studying. The Lord of Learne sent his son to France to learn 'the speeches of all strange lands'.[1] Aside from this reference to languages there is no indication of the nature of other subjects studied abroad. Some of the writers on the question, however, have made a study of chronicles, monastery records, and biographies and diaries of prominent men and from these sources have drawn conclusions that it was no unusual event for noblemen to attend the types of schools in question. To quote from Furnivall's illustrations:

(1)John of Salisbury and Thomas a Becket studied at Paris;
(2)That the English students in Paris were so numerous as to attract attention is shown by a little poem written by an English student in 1170;
(3)Some verses in a Latin poem of the late 13th century furnishes evidence that some nobles sent their sons to French universities. [2]

It was during this period under consideration that the monastic school rose to a higher plane: the number of monk-teachers increased and the curriculum was enlarged to embrace a wide range of studies- the seven liberal arts, and in many of the larger schools, medicine, law, the fine arts and the industrial arts. In time a public school was set up outside the monastery as a measure of raising funds for its support. To these schools came not only clergy, but also, noblemen's sons and laity.[3] According to evidence furnished by Furnivall, monasteries and cathedrals were schools of learning and education as well as religion; more teachers (presumably, monks) were appointed for the purpose of teaching all 'the neighbors that desired it'- both laity and noblemen.[4] In the 'Romans of Partenay', in an account of the learning of the Earl of Poitiers, there is found the following:

"A man ful ripe in other clerigie (learning),
Off the right canoun and civile also;
Wel nye by hert thés science coude he," [5]

In all probability, this canon law was learned in connection with some monastic school. Since it is a known fact that the eldest son received his father's inheritance, perhaps it is not an extravagant assumption to suppose that many of the young

[1]See page 25, Lord of Learne.
[2]Forewords, Furnivall, E.E.T.S., v. 5, p.2.
[3]Leach, Schools of Mediaeval England, ch. VII, p. 98.
[4]Forewords, Furnivall, p. 42.
[5]Romans of Partenay, E.E.T.S., v. 37, ll. 7-9.

er sons received a great share of their training in monastic schools in preparation for a religious life. As a matter of fact, it is pointed out by writers that a monastery was not mainly recruited from boys brought up in it. Men who felt a "'call' for monastic life, either in a fit of remorse for crimes committed, or under the spell of religious revival, or simply seeking a quiet and well-fed life"[1] entered monasteries. Undoubtedly many of these recruits were titled knights, or those of knightly birth who failed to undergo the strenuous physical training preparatory to winning the crown of knighthood.[2]

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[1] Leach, Schools of Mediaeval England, ch. III, p. 99.
[2] Schultz, Das Höfische Leben, ch. II, p. 165.

III

The Training of Ladies

It is a strange picture that the romances present in describing the lady of feudal times. The ladies are alike in that beauty is described by formula and individuality is always submerged in conventional characteristics, especially those of impressionability and susceptibility. In one respect or another, the lady was directly connected with the fief to which she belonged. It was the basis of her social importance, and was the primary cause, in the case of a widow or unmarried woman, for feats of arms whereby knights, especially younger sons, hoped to win her lands or castles. The women are represented as objects of respectful love and the dispensers of happiness; in fact, love of ladies formed one of the three prime motives of every knight. Wedded relation was seldom a romantic one; but, yet, the lady did not pine for adventures.because of this; for customs of the time allowed her a lover or two. Besides, her position as wife of a knight was honorable and important in proportion to his own. During her husband's absence, she had undisputed control of everything including the administration of justice. Her sphere of influence varied from a single squire to a whole group of knights, and she used the opportunities which her position offered her, to modify the manners and ideas of her husband's court.

But to present a picture wherein the lady is seen dividing her time between presiding at a court of love, giving prizes at a tourney, or otherwise spending her time in pastimes of the sort, would be an unfair presentation. The lady occupied a position of responsibility, one in which personal service played a great part. During her youth she was given special training in preparation for the duties she would assume as a wife and a lady. Nor was she permitted to grow up ignorant of letters. These various items will now be treated in the following divisions, 'Matters of Service and Culture,' and 'Matters of Study.'

A. Matters of Service and Culture

1. In much the same manner in which boys were taken care of in schools of chivalry, girls were provided for either in the home of their parents or were assembled in another lord's castle for a courtly education. One phase of their training that was greatly emphasized related to practical matters, for girls had to be familiar with all housework. In the romances, the procedure of the training involved is not considered, but the work of the ladies and the teachers of the children are often mentioned. The processes of spinning, weaving, sewing, and embroidering are quite frequently represented. At a time when women produced the materials necessary for a great part of the clothing of the family, it is not surprising to learn that they became very adept in sewing, particularly in the art of doing wonderful pieces of delicate handwork. The child Emare and several other maidens learned sewing from a special teacher:

> "The chyld that was fayr and gent,
> To a lady was hyt sente,
> That men called Abro,
> She thawghth hit curtesye and thewe,
> Golde and sylke for to sewe,
> Among maydenes moo."[1]

This child soon became "slye of her hondes."[2] Later, when Emare was a grown women, her fortunes were reversed and she was accepted into the castle of Sir Kadore for the purpose of teaching children:

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[1] Emare, E.E.T.S., v.36-38, ll. 55-60.
[2] Ibid, l. 67.

"She tawghte hem to serve and marke
Alle maner of sylky werke;
Of her they wer fulle fayne.
. . . . . .
She kowthe werke alle maner thyng,
That felle to emperor, or to kyng,
Erle, barown, or swayne." [1]

When misfortunes ~~furtunes~~ further made her an outcast,

"She sewed sylke werke yn bour,
And tawghte her son nortowre." [2]

Dowsabell, too, was a skilled needlewoman:

"The silk well couth she twist and twine,
And make the fine march-pine,
And with the needlewerke." [3]

The wife of the Green Knight wove a beautiful girdle and secretly presented it to Sir Gawain who was afterwards accused by the angry knight:

"For hit is my wede that thou weres, thatilke wouen girdel,
Myn owen wyf hit the weued, I wot wel forsothe." [4]

A very common custom was that of the knight's wearing a sleeve embroidered by a lady; Sir Lancelot accepted that worked by the Maid of Ascolot:

"Lady, thy sleve thou shalte of shere
I walle it take for love of the;
So did I neuyr no ladyes ere
Bot one that most hathe lovid me." [5]

The art of embroidery was often carried to a great degree of perfection by the ladies who sometimes worked figures and elaborate pictorial designs in tapestry and wonderful robes. It was from such a tapestry picturing the destruction of Troy that the boy Blanchardyn first got his knowledge of arms.[6] Charles the Great had a definite purpose in mind in having his daughters learn needlecraft:

"He made his daughters to spynne and sowe and to occupye them in other honourable werkes to thende that by ydlenes and slouthe and faute of occupacyon they shold not have occasyon to falle in thought dysordynate for to

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[1] Emare, E.E.T.S, v. 36-38, ll. 376-384.
[2] Ibid, ll. 730, 731.
[3] Dowsabell, Percy's Reliques, ll. 13-15.
[4] Sir Gawayne and the Green Knight, E.E.T.S., v. 3, ll. 2358-59.
[5] Le Morte Arthur, E.E.T.S., v. 42-44, ex. ed., ll. 213-216.
[6] Blanchardyn and Eglantine, E.E.T.S., v. 10, p. 15.

have Inclynacyon to synne and vyce."[1]

Another duty which was assigned to the daughter of a hospitable home was the care of the bath and its preparation for fathers and even men guests. At a time when there were no forks, the bath was an inevitable necessity; not only this, but it was customary that ceremonial baths be given to brides and grooms before marriage and to knights just before departing for battle.[2] The wise queen in the romance, 'Sir Tristrem',

> "To bathe would Tristrem lead
> Such skill she knew,-
> Herself she went with speed
> A strengthening drink to brew."[3]

Furthermore, the number of times that reference is made to different types of work performed by ladies, points to the conclusion that girls were trained to do numerous duties, especially those that concerned the knight.[4] The lady must have known cookery as is suggested by the 'Romance of Sir Degrevant':

> "She prepared for his supper river-birds and many other dainties, with no lack of spices. He sat at his ease in a comely coat-of-mail, and the girl made him good cheer and carved his meat."[5] Josyan, daughter of the Saracen Ermyn, was ordered by her father in this wise:

> "Josyon, my daughter, thoune
> Anon, that you on-arme this man,
> Lede Beues into chamber, god hymn saue,
> For there may Beues his ease have,
> And serve hym there with mete and drynke,
> Of the best that he can thynke."[6]

Later, Josyan prepared the knight for battle:

> "A hauber Josyan hym brought,
> And an helme well i-wrought;
> That gave hym that ffeire may
> His good sword Marglay.
> Josyan gave him such a stede,
> The beste, that euer was at nede."[7]

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[1] Charles the Great, E.E.T.S., v. 19, p. 28.
[2] The Lady, Putnam, ch. on "Lady of the Castle."
[3] Sir Tristrem, Weston, ll. 1558-1561
[4] Reich, Woman Through The Ages, v.1, ch. on 'Woman Outside the Convent'.
[5] Sir Degrevant, Rickerts, p. 121.
[6] Sir Bevis of Hamptoun, E.E.T.S., v. 23, ll. 851-856.
[7] Ibid, l. " " , Ellis, f. 249

Likewise, in the 'Romance of Sir Otuel', Charles bade his daughter:

"Belesent, brighte of blee,
That he commandide hir that tyde:
'Goo take hym fayre be thi syde
Wele armede that he bee.
. . . . . .'
And tila chambrie gan they syle,
And gayly gan hym dighte
To arme hym wele thay were full snelle,
Ouer his aktone aue hawberke felle
Of colours that were brighte." [1]

At King Kadare's feast, the courteous Emare served:

"The lady, that was gentylle and smalle,
In kurtulle alone serued yn halle,
By-fore that nobulle kyng." [2]

Another line of duties is suggested by the following quotation about Eglantine, who at the death of her father, King of Bohemia,

"A thousand pounds of wax fourged and made she
As for the morn to don the obseque." [3]

2. The mediaeval ladies were possessed of another accomplishment, and one of great importance in those days when life was so full of emergencies; they were physicians, and, to a certain degree, surgeons. This does not imply that they were the only physicians of the time. There were men skilled in the profession but they were usually unaccessible in the times of immediate need. Ladies were taught not to fear blood but to be always ready to succour knights. They learned secret recipes for medicines made from herbs, concocted ointments of great efficacy, and learned methods of bandaging wounds.[4] Instances illustrating the leechcraft of women are represented innumerable times in the romances. Josyan, daughter of the Saracen Ermyn, said to the wounded Bevis of Hamptoun:

"I am a leech with the beste.
No better solve I undurstonde
Ne is in all Paynyme londe,
Than I have brought with me.
. . . . . .

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[1] Sir Otuel, E.E.T.S., v. 18, ll. 393-405.
[2] Emare, E.E.T.S., v. 36-38, ll. 391-93.
[3] Blanchardyn and Eglantine, E.E.T.S., v. 10,
[4] The pretty French story of 'Aucassin and Nicolette' gives an account of how the maiden set the dislocated shoulder of her lover.

With drynke and salffes she helid hym safte.
So that in a lituell stound,
Beues was bothe hole and sound." [1]

Sir Tristrem was especially fortunate in having royal ladies care for him. Once upon being injured,

"That lady of high kin
To search his wounds was bent,
Knowledge she fain would win.
. . . . . .
Soft salves to him they brought
And drinks both strong and sweet,
The cost they counted naught,
So they brought healing fleet." [2]

The lady to whom most credit was given was Develin, the queen of Ireland:

"In healing, too, I ween,
Skill had she and to spare;
That was on Tristrem seen;
She brought him out of care
Though vain his search has been
By night and day-
She sent a plaister keen
That drew the stench away." [3]

In the 'Romance of Sir Ottuel,' there is the story about Clariell who, upon finding the injured Ogier, called seven 'paynyms of mekill mygate,' and said:

"Gose, ledis hym to my lemman brighte,
Of colours that es clere;
Loke his wondes ben wele dighte,
And kepe me wele this cristen knyghte." [4]
. . . . . .
"Be-lyfe scho garte un-arme hym there
And to hym commes that lady clere
And greses broghte that fre." [5]
. . . . . .
"Thus Oggere Daynas duelled there
And heled es of his hurte sare,
In the ladise presouns." [6]

The romance, 'Amis and Amiloun,' is a beautiful illustration of friendship wherein is shown how the wife of Amis received her husband's friend, Sir Amiloun, who was

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[1] Bevis of Hamptoun, E.E.T.S., v. 23, ex. ed., pp. 715-732.
[2] Sir Tristrem, Weston, ll. 1231-1246.
[3] Ibid, ll. 1200-1208.
[4] Sir Ottuel, E.E.T.S., v. 18, ll. 956-960.
[5] Ibid, ll. 991-993.
[6] Ibid, ll. 997-1000.

leper, and cared for him twelve months,

"As foule a laser as he was
The lewedi kist him in that plas,
For nothing would she spare,
. . . . . .
Into her chamber she can him lede,
And kest of al his poer wede,
And bathed his bodi al bare,
And to a bedde swithe him brought."[1]

In the romantic tale of 'Sir Cauline', the king replied when told of Sir Cauline's sickness: "Fetche me downe my daughter dere,
She is a leeche fulle fine." [2]

The amount of faith placed in a woman's medicinal knowledge is well illustrated in the following lay wherein the maiden exclaimed to her lover:

"In far Salerno, whence my mother come, still dwells her elder sister. I have heard my kinsmen praise her wondrous mastery of healing art. She knows the power and use of every root and herb. .. She will give thee potions strongly made whereby thy strength will be increased tenfold."[3]

When Queen Margaret gave birth to Triamore, she

". . . made her have a woman attwill,
Tendinge of her, as itt was skill,
All for to bring her a-bedd." [4]

The following quotation is a concisely stated summary of what a physician was supposed to know:

"As surgynis and fesicianis, which that delith
With mortill thingis, and mortill thingis helyth,
And al thar art is in to medysyne,
As it is ardaint be the myicht dewyne,
As plasteris, drinkis, and anounyntmentissair,
And of the qualyte watyng of the yher;
And of the planetis dispasicioune,
And of the naturis of compleccyoune,
And in the divers changing of humowris." [5]

Sir Eger, a wounded knight, was told to go to a near-by castle where lived a gentle lady, a leech of great skill. Upon being received into the castle, by a fair maid

[1] Amil and Amiloun, Weber, v. 2, ll.2161-2170.
[2] Sir Cauline, Percy's Reliques of Ancient English Poetry, ll. 29,30.
[3] The Lovers Twain, Luquiens, p. 49.
[4] Sir Triamore, Percy's Folio Ms., ll. 451-453.
[5] In Chaucer's description of the doctor, there is specific reference to the importance of knowing the 'four humours' in the practice of medicine.

who, also, cared for his steed, the knight related how

"Into a chamber both faire and light
I was led between two ladyes bright.
All my bloodye armour of me was done,
The lady searched my wounds full soone,
She gave me drinke for to restore
For neere hand was I bled before." [1]

Then Sir Eger told how his wounds were healed, giving in his recital some details which reveal how the leech cared for her patient:

"She tented (plugged) my wounds anew,
Wott yee well itt was noe threede,
The tents that into my wounds yeede,
They were neither of lake (linen) nor line,
But they were silke both good and fine;
Twise the tenting of my wounds
Cost that Ladye 20 pounds,
Without spices and salves that did me ease,
And drinkes that did my body well please;
And then she gave me drinke in a horne;
Never since the time that I was borne-
Such a draught I neuer gatt;
With her hand shee held me after thatt
The drinke shee gave mee was grasse green;
Soone it my wounds itt was seene;
The blood was away, the drinke was there,
And all was soft that erst was sare." [2]

(3) To the same extent that chivalry was a matter of great importance to knights, it formed one of the chief concerns of ladies. With a rising consciousness of independence and self-confidence on the part of women during the progress of the mediaeval ages, harshness and ferocity, two of the characteristics of early feudalism, gradually gave way to elegance of manners and sentiments. Curtesy, or the nobility of manners, became a required trait of ladies as well as of men, and during youth, they were placed either under special teachers in their fathers' castles or in some feudal school for the purpose of learning the art of gentility. Girls were often sent to court where they learned manners by waiting upon the lady and her daughters.[3] Not only did girls study courtesy, but they practiced it, influenced

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[1] Sir Eger, Sir Grahame, and Sir Gray-Steele; Percy Folio Ms., v.1, ll. 2059-69/

[2] Ibid, ll. 278-294.

[3] Schultz, Das Höfische Leben, ch. II, p. 197.

those about them to develop and nurture it,and in time became the guardians of culture in that many of the courtesy teachers were women. The same Abro that taught delicate handwork to Emare, also, became the courtesy teacher;

"Abro tawghte this mayden smalle
Nortur that men usedenn in sale,
Whyle she was in her bowre.
She was curtays in all thynge
Bothe to olde and to younge." [1]

This same Emare, as a matured woman, taught in the castle of King Cadore who said:

"I sente aftur her, certeynlye,
To teche my chyldren curtesye,
In chambur wyth hem to bene.
She ys the konnyngest wommon,
I trowe, that be in crystendom." [2]

St. Margaret (1100), queen of Scotland, "brought up her children with all diligence, instructing them no lesse in vertuous behaviour and pietie, in her owne presence and person teaching them the faith of christ and true pietie." [3] [4]

The question of courtesy was bound up with the question of religion as is illustrated by the preceding quotation. Religous devotion formed a part of feudal life, and it was a daily habit for all to attend mass. Almost all girls could read their Pater, Ave, and Credo, and some of the psalms.[5] It is said of Dowsabell,

"She couthe helpe the priest to say
His matins on a holy-day,
And sing a psalm in kirke." [6]

In connection with the matter of refinement and culture was the attitude taken toward music. The lady, like the well-trained squire, was taught to sing and to play instruments in order to have the ability to amuse herself, her lover, or a courtly assembly. The lady who cured the wounded Sir Eger entertained the sick knight as he lay in bed;

"Shee sate down by the bedside.
Shee a laid a souter (psalter) upon her knee,

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[1] Emare, E.E.T.S., v. 36-38, ll. 61-66.
[2] Ibid, ll. 424-429.
[3] St. Margaret in Women Saints of England, E.E.T.S., v. 28, p. 110.
[4] See note 4, page 18, on the 'Book of the Knight of La Tour-Landry', on the question of courtesy and religion.
[5] Reich, Woman Through the Ages, v. 1, ch. on 'Woman Outside the Convent'.
[6] Dowsabell, Percy's Relicues of Ancient Eng. Poetry, ll. 16-18.

Thereon she plaid full lonesomlye,
And yet for all her sweet playinge,
Oftimes shee had full still mouringe,
And her 2 maydens sweetly sange."[1]

Synadonone, the queen, entertained Lybeaus Discomus with a variety of music:

"Sche made hym melodye,
Of all manere menstracy
That man mighte descryue."[2]

In Sir Tristrem, Ysonde, the king's daughter,

"Music was fain to hear
And geste to read aright."

Then Sir Tramtris (Tristrem), her teacher, trained both hand and sight,

"Till, sooth to say,
In Irelande was no knight
Who durst with Ysonde play."[3]

(4) Ladies enjoyed games and sport to the same extent as the knights. Within the castle, they were trained as children to dance and to play chess, the game of dames, and tables or backgammon. Of these, the prince of games was chess which was one of the first things taught members of either sex in their early youth. Chaucer often dwells upon these subjects in his poems. In the Book of the Duchess, the narrator of the story upon being sleepless, finally decided 'it better play to redd books than to play either chess or tables in the dead of night'.[4] In the Frankeleynes Tale, the friends of Lady Dorigen tried to arouse her from her melancholy by taking her to a pleasant place where they danced, and played chess and tables.[5]

Ladies were also taught how to ride and to hawk. It was only those of gentle birth who were allowed to carry a hawk on the wrist. When the 'Lady on the White Palfrey' appeared to prevent the execution of Sir Launfaul,

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[1] Sir Eger, Sir Grahame, and Sir Gray-Steele, Percy Folio Ms., v.1, ll. 264-270.
[2] Lybeaus Discomus, Ritson, v. 2, ll. 1426-28.
[3] Sir Tristrem, Weston's Chief Middle Eng. Poetry, ll. 1256-57; 1261-64.
[4] Book of the Duchess, Chaucer, ll. 50,51.
[5] Frankeleynes Tale, Chaucer, ll. 896-900.

"A Gerfawcon schebar on her hand,
A softe pas her palfray fond
That men her schuld beholde.
Twey whyte grehonndys roune hyr by."[1]

B. Matters of Study

1. That a lady's education on the academic side was equal to, if not generally better than, the knight's is a common opinion held by writers on the subject.[2] Her education, like that of the majority of the knights', consisted for the most part, in learning fundamental elements. What has been said of the boys' training in letters applies to the young girls who were either instructed by private tutors in their own homes or in some feudal castle with many other boys and girls. Reading, writing, music, and languages were the subjects most commonly taught them. Blaunchefleur learned reading, Latin, and writing on parchment under the instructors engaged for her boy-lover, Florice; later, Florice attended his Aunt's school where both 'maydons and grome' studied.[3] French, too, was taught girls, but it was not so incumbent upon them to learn to speak it as was the case of the knights who travelled abroad.[4] In the quotation that follows, none of the studies are indicated but music. The father of 'Le bone Florence of Rome'

"Set to scale that damysell,
Tyll sche cowde of the boke telle,
And all thyngs deyscrye,
Be that sche was fyfteene yere olde,
Wel sche cowde, as men me tolde,
Of harpe and sawtrye." [5]

In the later period of feudalism, reading for women commonly took the place occupied by the tales of travellers.[6] In Chaucer's Troilus and Criseyde, this point is well illustrated:

"Two other ladyes sete and she (Pandarus)
With-inne a paved parlour; and they three

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[1] Launfaul, Ritson, v. 2, ll. 962-965.
[2] Reich, Woman Through the Ages, v.1,ch. on 'Woman Outside the Convent'; Putnam, The Lady, ch. on 'Lady of the Castle'; Schultz, Das Höfische Leben,ch.II,p. 191.
[3] See pages 22,23, Florice and Blaunchefleur.
[4] Schultz, Das Höfische Leben, ch. II, p. 156.
[5] Le Bone Florence of Rome, Ritson, v.3,ll.58-63.
[6] Reich, Woman Through the Ages, v.I,ch. on 'Woman Outside the Convent'.

Herden a mayden reden them the geste
Of the sege of Thebes, whyl them leste."[1]

The same thought appears in the Book of the Duchess:

"So whan I saw I might not slepe,
Til now late, this other night,
Upon my bedde, I sat upright,
And bad oon reche me a book,
A romaunce, and he hit me took
To rede and dryve the night away."[2]

2. In the matter of the seven liberal arts, ladies often received instruction equal to that given men. Charles the Great had his sons and daughters taught "Scyence and the seuen artes lyberal."[3] Felice, the learned maiden who was so exacting to Guy of Warwick received a thorough training:

"She was thereto courteous, and free, and wise,
And in the seven arts learned withouten miss.
Her masters were thither come
Out of Thoulouse, all and some,
White and hoar all they were;
Busy they her lered of astronomy,
Of ars-metrick, and of geometry,
Of sophistry she was also witty;
Of rhetorick, and of other clergy.
Learned she was in musik,
Of clergy (learning), was her none like."[4]

Astronomy as confounded with astrology and necromancy was considered one of the necessary subjects to know in order that one could foretell the effects of medicine. In the romantic poem of King Estmere, the brother of the king remarks:

"My mother was a westerne woman,
And learned in gramarye [5]
And when I learned at schole,
Something she taught itt me." [6]

Melior, daughter of the Emperor of Constantinople, received the most complete education of any ladies of her time, according to the following:

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[1] Troilus and Criseyde, Chaucer, Bk.II, 11.80-84.
[2] Book of the Duchess, Chaucer, 11.44-49.
[3] See page 26,(note 1, Charles the Great.)
[4] Guy of Warwick, E.E.T.S., v.16, 11.63-74.
[5] Gramarye was a corruption of the French word 'grimarie', a conjuring book in old French romances dealing with the art of necromancy.
[6] King Estmere, Percy's Reliques, 11. 143-146.

"My ffader hadde no eyre but me.
Off me ther-fore grette hede toke he,
And me to scole a-none dyd sette,
And grette clerkes anone lette ffette
To lerne me clergy and grette wysdome.
And that I myghte the better gouerne the kyndoms,
A C. masters I had and mo.
And God gaffe me grace to lerne so,
That the VII sciens I cowde parfyghtly
And after that then lerned I
To knowe the Erbe and here vertu,
And eke the rates whereeuer they grewe,
Where that in kynde were colde or hote,
All maner of spyces I knew by rate,
Have in phisike they have here worchynge.
The seke in-to hele I can well brynge.
After thys I lerned Divinite,
To knowe the personys of the trinite.
By then I was XV yere of age,
My masters, that were bothe wyse and sage
In alle the VII artys dyd them passe.
Then to nygromancy sette I was
Then I learned Enchawntementes
To knowe the crafte of experimentes." [1]

The maid then continued to describe the various charms and wonders she worked in secret before her father.

3. Not all girls were taught in the courtly schools; some went to convent schools where they learned to read English and sometimes Latin.[2] They were, also, instructed in the useful and household arts, especially in weaving church hangings and embroiderying altar cloths.[3] The "munneries became important centers

> of culture where the industrial arts were taught and where books were prized, stored and multiplied. Nuns as well as monks were busy transcribing manuscripts. . . . All houses, whether for monks or nuns, take rank as centers of culture in proportion to their wealth in books." [4]

That many ladies of noble rank became learned abbesses and authoresses is a conclusion derived at from the fact that their names are preserved in books or writings dedicated to them.[5]

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[1] Partonope of Blois, E.E.T.S., v.49, pp.224-225.
[2] Forewords, Furnivall, E.E.T.S., v.5, p.4.
[3] McCormick, History of Education, ch.XI, p.103.
[4] Eckenstein, Women Under Monasticism, p.223.
[5] McCormick, History of Education, ch.XI, p. 104.

IV

Conclusion

In the sense of the term peculiar to present-day interpretation, education as an intellectual phase of feudal life during the mediaeval times was surprisingly limited both as to range and type of material treated of and as to number and class of students subject to that training. Education for the greater part lay not so much in dealing with theories and abstractions; it was actual training in life, for the fundamental ideas underlying the whole system were activity and practice.

In the education of the knight, which involved so much that was physical as a preparation for a military career, and in the training of both the knight and the lady, which comprised so much that was external in politeness and good manners, there was a very important character training. For the mind, as far as great knowledge went, Chivalry did little; but its influence upon the times and the following ages did much. Love, devotion, and reverence, honor, loyalty and practice of virtue- these were some of the points of chivalric training that helped to further the civilization of England and Europe.

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